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FROM THE EDITOR

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Jalsa Salana has become a part of our lives and our yearly schedule. Without being physically able to attend can lead us to only imagine a sense of emptiness. Those of us who are able to attend are fortunate and most of us are aware of the reasons.

What started off as a humble meeting of 75 revered individuals has now transformed itself into a dynamic gathering not merely taking place in one locality. Many countries of the world have now been introduced to the Ahmadiyya Movement in Islam and subsequently the Jalsa Salana has also been established in many places.

Statistically it can be said that if all countries, where the Jama'at is established around the world, were to hold Jalsa Salanas then there would be approximately four Jalsa Salanas simultaneously taking place in any weekend. This goes to show the magnitude this prestigious event has reached.

Many of us will be performing duties throughout the course of the Jalsa period. These may include duties to do with Traffic Control, Cooking, Cleaning, Hygeine maintenance in different areas of the Jalsa site, and general administrative duties. No matter what the duty, we need to always bear in mind that behind the passion of our sacrifice in performing duties the real purpose for us gathering in the Jalsa Gah is much more exalted.

Hazrat Khalifatul Masih V[aa] very aptly describes the real purpose of Jalsa Salana in the following words:

'Our joy and congratulating one another should not just be limited to congratulations of a successful completion of Jalsa Salana. Those of us who attended physically and those who partook by means of MTA International should constantly remind themselves of what they have seen and listened to. They should make it a part of their lives and be thankful to Allah that in this materialistic era, He created a worldly and material invention as a means of our reformation and our intellectual, moral and religious development.'

[Hazrat Mirza Masroor Ahmad[aa], Friday Sermon, Baitul Futuh Mosque, Morden, London, UK, 28 August 2015]

May Allah enable us all as Waqifeen-e-Nau to live up to the expectations of Huzoor-e-Anwar[aa] and ultimately the founder of this great event, Hazrat Mirza Ghulam Ahmad[as]. May Allah make this Jalsa a huge success. Amin

Qaasid Muin Ahmad

WELCOME TO

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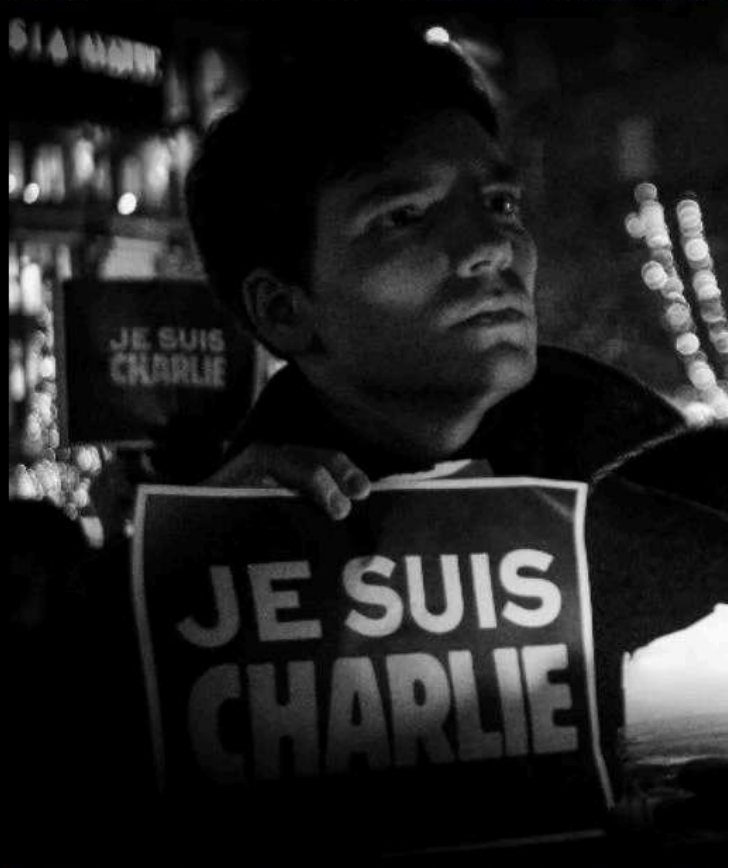
ISMAEL MAGAZINE

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THE HOLY QURAN

O ye who believe! Fear Allah and be with the truthful. (9;119)

'This verse … lays down one of the most important rules of conduct that contribute to the building up of a person's moral character and to his spiritual growth and development. This consists (1) in one's own effort to perfect his righteousness by developing the fear of God and (2) in seeking the company of the truth and sticking to it. As a matter of fact, to keep company with the righteous and the truthful is highly essential. It serves to remove moral and spiritual rust from one's heart, and exercises a very wholesome influence on it. It leads a believer to the fountain of purity and righteousness. It provides a moral and spiritual environment for man. That was one of the advantages enjoyed by those who accompanied the Holy Prophet to Tabuk.

(Al-Taubah Ch.9 V.119, Five Volume Commentary, Islam Int'l publications Ltd., pp.964-965, 1988)

HADITH

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ:

يَقُوْلُ اللّٰهُ عَزَّ وَ جَلَّ أَنَا عِنْدَ ظَنِّ عَبْدِيْ بِيْ وَ أَنَا مَعَهُ حِيْنَ يَذْكُرُنِيْ فَإِنْ ذَكَرَنِيْ فِيْ نَفْسِهِ ذَكَرْتُهُ فِيْ نَفْسِيْ وَإِنْ ذَكَرَنِيْ فِيْ مَلَإٍ ذَكَرْتُهُ فِيْ مَلَإٍ خَيْرٍ مِنْهُمْ وَ إِنِ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ مِنْهُ ذِرَاعًا وَ إِنِ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا وَ إِنْ أَتَانِيْ يَمْشِيْ أَتَيْتُهُ هَرْوَلَةً.

Hazrat Abu Hurairah, may Allah be pleased with him, narrates that the Messenger of Allah[sa] said:

'Allah, the Most High said: "I am as My slave thinks of Me, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself, and if he remembers Me in a gathering, I remember him in a gathering better than that. And if he seeks to draw nearer to Me by a hand span, I draw nearer to him by a forearm's length, and if he comes to Me by a forearm's length, I draw nearer to him by an arm's length. And if he comes to Me walking, I come to him quickly."'

(Sahih Muslim, Kitabudh-Dhikr Wad-Du'a Wat-Taubah Wal-Istighfar, Bab Al-Hath 'Ala Dhikrillah Ta'ala)

THE PURPOSE OF JALSA SALANA

The primary purpose of this Convention is to enable every sincere individual to personally experience religious benefits; they may enhance their knowledge and - due to their being blessed and enabled by Allah, the Exalted - their perception [of Allah] may progress. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community...
(Ishtihar, December 7, 1892)

THE EUROPEAN UNION

BY TALHA MALIK

Today, on the 23rd of June 2016, as I am writing this, it's the much awaited day to vote about the future of not just the UK but the European Union as a whole. I am not writing to drag myself into the EU debate of either to leave or remain. But to share an experience within the EU.

The EU has given me untold opportunities I am able to live in study here and acquire a job elsewhere, if not anything I can always pack my bags and drive down to south of France for a weekend. Most importantly it's not the economy that is in the spotlight for me. I am looking at cultural ties the EU promotes, which garner understanding and lead to peace. Living in Germany and UK only promotes understanding and peace as one gets to interact with the general public and eventually all misunderstandings are resolved. When countries have issues they choose to sit on the negotiation table and talk to remove misconceptions whilst for the general public their negotiation is visiting the country.

Whilst working I came across an elderly woman and whilst conversing she told me that she was brought up during WWII, a time dominated by fear, hate and cruelty. Despite being able to drive there she never attempted to go elsewhere as the past haunted her.

One day her son decided to move to Germany and she went to visit him, fearing how in 2004 people would view a Briton, what response she might get?
She then purred with joy and said it was perhaps one of the 'most important and best decisions I made'.

It broadened her understanding and made her realize that there are more than a few good men and women across the island. This is a fact as more than 2.2 million live in the EU who not only imports goods but goodwill.

Many people stand divided on the EU and its benefits despite having a beaurocratic system than can be reformed and is open to criticism. It offers extensive human rights protection that many Britons have enjoyed, which may not have been recognized in national courts.

The campaign we are witnessing in the media, biased or fair, only indicated that a radical nationalism movement exists and such a movement can only lead to division and such division is a threat to civilizations. As history has taught us it starts off with isolation and division and ends in a severe gas chamber.

DIARY OF HUZOOR'S[AA] TOURS

BY ABID WAHEED KHAN

Upon arrival, Huzoor was greeted by Harry Van Bommel, a Dutch Parliamentarian and Deputy Chairman of the Standing Committee for Foreign Affairs. It was the Foreign Affairs Committee, a cross-party parliamentary group, who had invited Huzoor to address them that day.

The formal event started with an introductory talk by Harry van Bommel in which he welcomed Huzoor to the Parliament and reflected upon how well attended the event was and particularly the fact that politicians and dignitaries from various different countries had travelled to attend.

As Mr van Bommel spoke there was an extremely loud and sudden bang. We all turned in the direction of one side of the head table from where the noise had come. I noticed that Huzoor also looked. It so turned out that one of the panels that was supporting the head table had given way and that had caused the commotion. It was not a big issue but the bang was certainly very loud!

Huzoor's address

After his short remarks, Mr van Bommel requested Huzoor to address the members of the committee and the audience.

Huzoor gave his address, whilst seated, rather than standing at a podium or lectern as is normally the case. This is something that some people asked me about in the following days.

The reason was that the rules of the committee were such that they prefer for all comments and remarks to be made whilst seated.

I have always seen how Huzoor respects customs and traditions of others as much as possible and this was another example.

Huzoor's security guards were also seated throughout the event and this seemed strange as otherwise they are always on their feet at such events.

During his address, Huzoor explained beautifully the peaceful teachings of Islam and proved categorically that the Quran did not permit terrorism or extremism in any circumstances.

Huzoor mentioned how different people spoke of different issues as the most critical or pressing issues facing the world. For example some spoke of climate change, whilst others spoke of the world's financial state.

Referring to his own view on the matter, Huzoor said:

'If we analyse the situation objectively, we realise that world peace and security is indeed the most critical issue of our time. Unquestionably, with each day that passes the world is becoming increasingly unstable and dangerous.'

After describing the lack of world peace and security as the most significant issue, Huzoor went on to describe the means to peace and how to maintain international relations.

Every point Huzoor made was based upon the teachings of the Quran. He directly quoted numerous verses so that no one could deny that what he was saying was based on the true teachings of Islam.

Huzoor explained how certain so-called Muslim groups had taken the teachings of the Holy Quran entirely out of context to justify their extremist and terrorist acts.

Contrasting this to the efforts of the Ahmadiyya Jamaat, Huzoor said:

'We Ahmadi Muslims, are not amongst those people who are creating or partaking in today's disorder and unrest. Rather, we are the people who desire peace in the world. We are the people who seek to heal the world. We are the people who seek to unite mankind. We are the people who seek to transform all hatreds and enmities into love and affection.'

Huzoor continued by saying:

'As a religious leader, I wish to say that instead of blaming and provoking one another, we should focus upon building true and long- lasting world peace.'

Huzoor said that the Quran taught that at all times and in all situations a person must adhere to 'justice'. Thus, whether prior to, during or after any conflict, all parties should uphold principles of integrity and fairness.

Huzoor concluded his address by calling on world powers to respect one another and to work together. He said that major powers should seek to help weaker or developing nations, rather than exploit them for their own benefit.

Alhamdolillah, Huzoor's address was a perfect defence of Islam and a clear exposition of its true teachings.

Question and Answer session

As it was a formal committee hearing, time was also allocated for the committee members to ask Huzoor follow-up questions.

As far as I am aware the follow-up questions were meant to relate to the address given. However a couple of the politicians chose to ask Huzoor about the concept of 'freedom of

speech' or 'freedom of expression'.

The issue was not the questions themselves, because the issue of free speech is a live issue that is being debated. The issue was that each time Huzoor gave a very clear and comprehensive response, based on Islam's teachings, and yet they persisted with repeating their questions.

It did seem to me that they were perhaps hoping that due to their pressure or persistence, Huzoor's stance on the issue might weaken and he might, God forbid, say something that was more in line with their views, as opposed to Islam's views.

If they had been asking questions to anyone else perhaps they may have been successful. However, their questions were directed at Khalifatul Masih, who is divinely guided and who is not overawed by any location or title. Thus, in answer to their questions, Huzoor repeatedly stated that, whilst free speech was an important and fundamental right, there had to be limits.

Huzoor said that the peace and cohesion of society was paramount and so sometimes certain limits or sacrifices were required for the greater good. Repeatedly, Huzoor spoke of the importance of respecting one another and of the importance of abiding by 'human values'.

Huzoor said that in terms of free speech, no one should ridicule or mock those things that are sacred or beloved to others because to mock such things was an invitation to disturbance and conflict.

Huzoor made the point that Parliaments continue to amend laws or to enact new ones and this attested to the fact that man-made laws could never claim to be perfect.

Nonetheless, the politicians continued to push their views. Finally, Huzoor cited to them the hypocrisy of their claims that absolute free speech was a fundamental principle enshrined in the West.

Huzoor said that in the West, hate-speech against Jews or sentiments that could be classed as anti-Semitic were not permitted under any circumstances. For example, people could be prosecuted for denying the Holocaust. Thus, it was wrong to claim that free speech was absolute.

Upon hearing this response the politicians had no further comment and were left silenced.

As the session concluded, I felt fortunate to have been present at such an historic occasion and thought how blessed Ahmadis were to have Khilafat because no one could represent Islam in the way that Huzoor had just done, Alhamdolillah.

Throughout Huzoor had remained entirely calm, collected and persuasive. His conduct and words had been a means of highlighting the truth of his message and the dignity and honour of Islam.

It was also interesting to note that as soon as the cameras were switched off, the same politicians who had appeared somewhat hostile to Huzoor's views on free speech, suddenly became extremely respectful and thanked him for addressing them and for answering their questions.

Huzoor mentioned later, how one of the politicians, even apologised in case any of his questions had been inappropriate. As graceful as ever, Huzoor responded by saying he had not minded at all.

Impact of Huzoor's address

Following the conclusion of the event, I was able to meet some of the guests who had attended.

They were all extremely appreciative of Huzoor's address and the way he had portrayed Islam.

I met a theology academic, Professor Eric de Jong who said:

'Your Khalifa is the voice of Islam – or at least he should be! He is the person we needed in the Dutch Parliament and it was a great privilege for me to attend.'

I met a Priest from Switzerland who said:

'When I see and hear the Khalifa Masroor I feel much more hope for the world.'

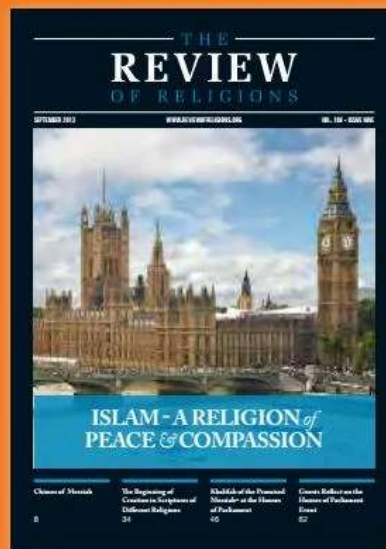
A well-known Muslim academic, Professor Yasser Latifi said that he had been very impressed with how Huzoor had responded to the questions in the question and answer session. He said:

"Your leader handled the questions extremely well – he remained calm throughout and displayed no irritation whatsoever."

An Indian journalist, Sultan Shahin said that he wished to print the entire text of Huzoor's speech in his publication. He added:

'In the question and answer session I saw that Huzoor was not apologetic for his faith but rather displayed his pride in Islam. As a Muslim I really appreciated this. Also when he referenced the limits of free speech in relation to the Jews and the Holocaust it was excellent because it showed the double standards of the West. It was a very brave thing to say.'

I met a Dutch architect called Michael who was clearly unhappy with the attitude of the Dutch politicians during the question and answer session. He said:

'Your Khalifa is a very dignified and wise man. However, I was very angry and in fact ashamed by my country's politicians. They should only have come to take the wisdom of the Khalifa and should have shown him much more respect. I felt they turned the question and answer session into a platform for their own publicity as they knew that people from across the world were watching.'

One to One...

With Zubair Ahmed Hayat

What did you study...

I did A-levels in Biology, Chemistry, Maths and English Literature then I met Huzoor and asked him what I should study as a Degree and he advised me to do and BA in English and then a Masters Degree which I just finished last year, Alhamdolliah.

What inspired you to dedicate your life to the Jamaat...

I always felt that being a Waqf-e-Nau I had a special purpose which I was made for and that was purely to serve the Jamaat and give my best effort in pushing the message of Islam and Ahmadiyyat forward which I felt was the most challenging, exciting and fulfulling work to do.

Where are you currently serving...

I am serving in The Review of Religions department and also in Ismael Magazine which is under the Waqf-e-Nau department.

What is your daily schedule like....

Being a Waqf-e-Zindagi every day is different because there is so much work to do and achieve that when I wake I don't know what work will come my way for that day. To me that keeps me on my toes and always looking forward to the day ahead.

Is there any advice that Huzoor has shared with you that you can tell us...

The mulaqa'ats that I have had are always special I come away invigorated and ready to take on the world. Huzur has a unique way to motivating an indiviual in a few minutes which no other person can do.
Specifically Huzoor has said to me to always think of new and innovative ways to do work which I try to do everytime I engage in a project professionaly or personally.

Have you been to any countries as a Waqf-e-Zindagi...

Recently I went on a tour of the US with the Chief Editor of The Review of Religions and we spent two months travelling to 22 States which was an amazing trip and the magazine of the Promised Messiah[as] was promoted to the American nation.

How do you balance your family life, working as a Waqf and your health...

I try to give as much time to my family as possible which means I need make sure in the evenings that my work is put aside for a few hours. I also make sure that I exercise daily by going for a run, playing football in the evenings or going to the gym for a workout. Especially after Huzoor's Sermon where he said exercise is very important and to not eat junk food.

What advice would you give to young people who are looking to dedicate their lives...

Firstly, you must have the passion and drive to serve the Jamaat in the best possible way. You also need to be able to learn very fast and take pressure. If anyone wants further advice get in touch with me at:
zubair.hayat@reviewofreligions.org

FILLING TH

ISLAMIC

In her book, 'After the Prophet: The Epic Story of the Shia-Sunni Split in Islam', the writer Lesley Hazleton has narrated the story of the Shia sect's origin in Islam. The tale however is somewhat a biased approach. It contains loopholes, and at places, the writer had the gaps filled through mere prejudicial assumptions. The story also negatively portrays the companions of the Holy Prophet Muhammad[sa] by manipulating their characters.

I will argue here the three false assertions, among others, in the book against the companions:

The first is the episode of 'Pen and Paper'. The writer has narrated this event making it a controversy. However the occurrence, narrated in Sahih Al-Bukhari, states that in his final days the Holy Prophet[sa] was ill, and the companions used to gather around his bed because of their love for him. One day the Holy Prophet[sa] asked the companions present to fetch a pen and a paper. Viewing the sickness of Holy Prophet[sa], Hazrat Omar[ra] gestured him to rest and said, 'The Book of God is enough for us'. The Holy Prophet[sa] didn't ask for pen or paper again. The Holy Prophet[sa] lived for three days after that day and not once did he ask again for a pen or paper, which showed his satisfaction with the reply of Hazrat Omar[ra]. The argument that he was too weak to speak again is proved wrong by another narration. After the reply of Hazrat Omar[ra], some companions started murmuring near the bed of Holy Prophet[sa] about his intentions for asking pen and paper. The Prophet Muhammad[sa] asked them to depart, verbally, displaying his acceptance of Hazrat Omar's reply.

The secret letter conspiracy was another tale, highlighted falsely in this book. The story contains flaws in it. It is said that on their way back from Medina, where they had come to vent out their grudges against the governors of the respective areas, they found a messenger carrying a letter with the seal of the third Caliph, Hazrat Osman[ra]. It was addressed to the governors to capture and kill the conspirators on their arrival back at their respective cities. The book narrates that while travelling back, they came across a rider who travelled parallel to them, sometimes leaving them behind, and sometimes left behind. Some members of the caravan got suspicious, caught him and found the letter during the search. The messenger was recognised as the slave of Hazrat Osman[ra].

This narration has logical flaws. First of all, how it is possible that a messenger traveling alone came across the caravan at multiple times. The caravans in those days moved slowly as compared to single riders. Secondly, when all the three parties returned to Medina to virtually seize the city, they never presented the slave who carried the letter. The third and most valid argument against this story is, how was it possible that three different caravans travelling towards three different locations, far from Medina, came back at once in the city simultaneously. It can be fairly assumed that it was a conspiracy planned by the three groups while exiting Medina. Their destinations were in opposite directions, and yet they were able to come back at once, as the letter

HE GAPS IN

HISTORY

BY AHSAN FARAZ

was supposed to be held by one caravan.

Thirdly, the events at the Battle of the Camel (Jamal) have been written in the book by means of including just one side of the story. After the martyrdom of Hazrat Osman[ra], many misconceptions sprang up between Muslims. Some groups asked for the revenge of the death of third Caliph. They were putting pressure on the fourth Caliph, Hazrat Ali[ra], to punish the culprits. He was careful and didn't want to make hasty decisions, which led to doubts in some minds, including Hazrat Aisha[ra]. She led an army to war with Hazrat Ali[ra] and the battle which took place is known as the Battle of Camel. Various sources narrate that after both the armies camped, delegations from both sides met. Hazrat Ali assured the Mother of the Faithful[ra] that he will arrange the trials and punishment for the killers of Hazrat Osman[ra], once his place as rightly guided Caliph is accepted by all Muslims. Both parties agreed and went back to their camps. In the night, some hypocrites from both sides attacked the camps. The others felt betrayed, resulting in full war.

The narration in the book, that Hazrat Aisha's [ra] camel was standing among her soldiers and she was inciting them to fight is only one angle of the picture. In the beginning of the battle, she was encouraging her soldiers, as she too felt betrayed. Later, a messenger of Hazrat Ali[ra] succeeded in approaching her, and clarified the actual conspiracy. After listening, Hazrat Aisha[ra] changed her stance and asked her soldiers not to fight with their brethren. Amidst the fight, the soldiers couldn't understand her command and continued fighting. Viewing the situation, Hazrat Ali[ra] asked his soldiers to hamstring her camel, as this would demoralize her soldiers, and they will stop fighting. His soldiers succeeded and it had the desired result.

Gore Vidal said, 'Disinformation campaign has metastasized to a level where myth threatens to overthrow history.' This is especially true when we come across books from authors who try to fill in the gaps by their own biased vision, or rely only on their favourite narration of the story.

After the caliphate of Hazrat Omar[ra], the Muslim armies found some relief from the wars they were engaged in. With the sudden expansion of Islam in all directions, new converts came into the fold of Islam. The pace of these conversions was so fast that it became extremely difficult to keep up with Islamic education and nurturing of new converts. This void created an opportunity for many mischief-mongers and hypocrites, who started poisoning the minds of new converts, resulting in the events that followed.

The history of those times should be checked carefully through various sources available. Relying on any single of them will not portray the true picture of the events and might lead to misconceptions and errors.

Ahsan Faraz is a Waqif-e-Nau residing in Pakistan and currently serves in the Central Jamaat offices in Rabwah, Pakistan.

JALSA SALANA
THROUGH THE EYES OF A YOUNG MUSLIM

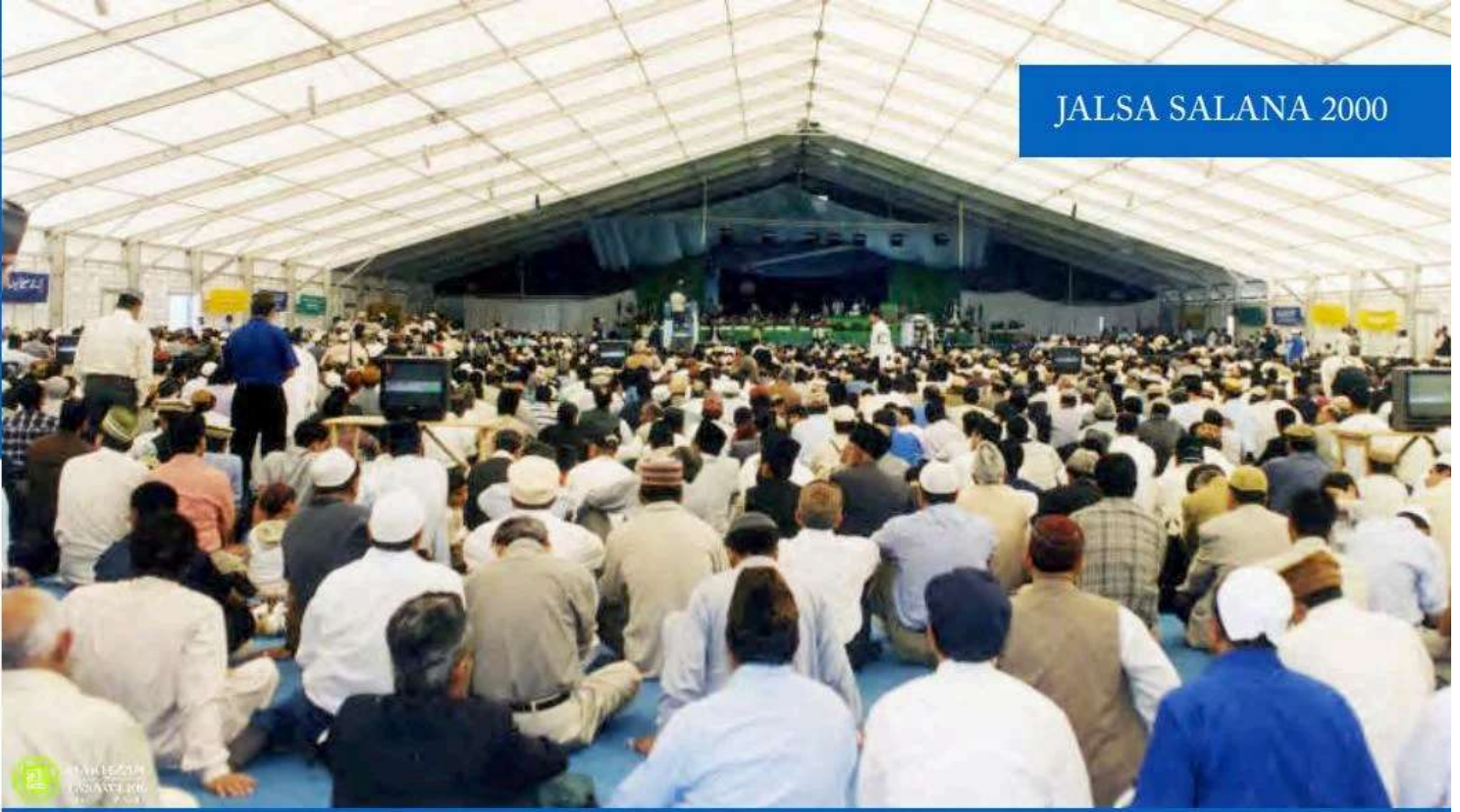
BY ATIF RASHID

There's no shortage of huge gatherings in Britain let alone the world. In the UK, the Glastonbury Festival attracts 175,000 every year and the 'Big Church Day Out' similarly is a Christian music festival attracting 25,000 people. The Jalsa Salana or annual convention of the Ahmadiyya Muslim Jamaat is the largest Muslim gathering in the UK in which over 30,000 Ahmadi Muslims from across the world gather. It is truly an international gathering like no other.

With all the flags of countries represented flying high and marquees set up for the event, not only is it entirely run by volunteers, not only is it global in its scope and not only are thousands of fresh pitta bread produced on site daily but it is a vastly different experience to any other gathering. Not least due to the diversity present there, where people from literally all walks of life gather for solely spiritual purposes and to enhance their religious devotion.

This fact is even more pertinent in the world and especially in the UK today amidst the backdrop of rising racial tensions and xenophobic sentiment sweeping Europe today. Since the vote to leave the EU, racial slurs have been hurled, threats have been made, Polish workers have been told to go home as have Asians and anyone not typically English in what has become a vastly divisive and pathetic situation.

This makes it all the more surprising that Eastern Europeans, Africans, Arabs, Asians, Americans and mainland Europeans can actually get along exceptionally well if nationality, race and culture are overlooked. It's ever more pertinent to see what unites all these nationalities and cultures despite their differences especially at this critical time today when far-right extremist, nationalist movements seek to expel anyone other than the like of themselves. The world is in dire need of an example of unity despite differences and love regardless of geographic location.

At the Jalsa Salana, it doesn't matter who you are or where you come from, your colour or nationality is not the prime focus. All that matters is that everyone attending, including the many guests that come are convening together for peace and to learn about faith and Godly virtues. If there was anything that could unite people in the world today, it is faith and religion, which is so often unjustly blamed for

the cause of tension and strife. And the Jalsa is ample proof of this.

Such devotion and unity, and strikingly, peace and contentment cannot be found in any other community in the world today. No business, political party or even charity can claim this level of serenity and unity at this scale especially when no apparent worldly benefits are at stake. Rather, members of the community are called upon to willingly sacrifice their wealth, time and their own egoistic desires not to mention their very lives to protect and spread the unique atmospheric spiritual enlightenment they gained by entering into the community, which this convention enhances.

Since the abolition of the Ottoman Sultanate in 1922 and the subsequent dismantlement of the Ottoman empire which had stood for some 6 centuries, the Muslims have had no considerable unity or recognisable single authority or leadership. Many attempts have been made to once again reestablish the Islamic Caliphate by Muslims whose efforts met with grand failure, due to their political rather than religious direction and more tellingly, lack of the fundamental requirement of true Islamic Caliphate – Prophethood.

Today more than ever the Muslim world is in disarray and not only lack real leadership and direction but true guidance which can only be brought about from a heavenly source. This is where the Ahmadiyya Muslim Jamaat comes in. Ahmadis believe in the long-awaited Messiah and Imam Mahdi, Hazrat Mirza Ghulam Ahmad who was prophesied to appear in the latter days to restore Islam to its original purity and reestablish faith on the earth. At the Jalsa Salana, this surge of faith is apparent not only the atmospheric spiritual winds but on the faces of guests and the words of speakers and the Khalifa.

In an era where religion is seen as the opium of the masses and a means of oppression, those witnessing the Jalsa will see how further this concept is from the truth. Religion enables man to discard the shackles of the world and soar high like spiritual birds. In the Jalsa, men, women and children selflessly serve one another, embrace their brethren, drink spiritual water through the words of scholarly speakers

and feel rejuvenated to go back into the world with a pledge to better serve God's creation.

In Britain, volunteering and work experience is greatly valued. One Khadim, Qasid Ahmad applied to hundreds of jobs with little success after his graduation as an electrical engineer. At Jalsa time in 2012 while volunteering with the electricity team, he received a call from a company as he was installing cables at the Jalsa site. The employer wanted to know more about what he was doing so Qasid simply described how he was currently installing cables for the annual convention.

In his subsequent interview the employer was thoroughly impressed by Qasid's experience at Jalsa since not many other candidates have this kind of experience when applying for jobs. Needless to say, he got the job. While offering namaz in the post-Jalsa wind-up days as he was on duty, his phone vibrated. After salaat, he checked his phone and almost was in tears at the job offer from the same company.

Thus for young Khuddam, Jalsa, and the plethora of volunteering opportunities available prove to be the distinguishing element applicants require to secure their desired job. Apart from that, some employers use 'competency based' questions in interviews in which applicants must give examples of times they have shown leadership, customer service, resilience, time-management and organisation etc. For those who have long been volunteering at Jalsa, providing exceptional answers to these usually anxiety-inducing questions, proves a walk in the park.

Jalsa therefore brings a wide range of benefits, opportunities and insight to young Muslims living in the UK. The renewal of Bai'at brings fresh change and a new start for every Ahmadi Muslim. In a world and society filled with materialism, worldliness, uncertainty and insecurity, Jalsa is the image of the peaceful heaven on earth where faith is enhanced and renewed. There's nothing like it in the world today. It truly is a model for a united world and you must experience it to believe it.

FRIDAY SERMONS

HAZRAT KHALIFATUL MASIH V[AA]

15 July 2016 – Responsibilities of Office-Bearers

- We should be thankful towards Allah, that He has granted us the opportunity to serve in His name. One should also pray to attain the opportunity to serve in His cause
- Every Ahmadi has pledged that they will give preference of faith over all worldly objects. It is the duty of every Ahmadi to fulfil this oath
- The standard of one's truthfulness should be so high that it should be an example for others. For if it is not an example, we are not fulfilling our oath
- If the department of Tarbiyat becomes highly active, the work for all other departments would automatically become much easier
- The observance of prayer is primary. To become an example for others, one must observe prayer in congregation regularly
- Practice what you preach. No target can be achieved with mere words and promises
- There is no such position as an office-bearer in Islam. The Holy Prophet[sa] said; the leader of a nation is the servant of the nation
- The level of sacrifice should reach a high standard. A believer sacrifices his own desires for his brother's
- Giving people their rights should be amongst your main concern. Their problems should become yours.
- Office bearers should treat their subordinates with love and compassion. If there is a difference in opinion, your attitude should remain calm

22 July 2016 – Hazrat Musleh Maud[ra], Pearls of Wisdom

-The Promised Messiah[as] would exercise daily. Sometimes he would travel to Batala in the morning and offer Fajr at the Batala Mosque. This is an example for us. We should also be active and should take care of our health
- We should exercise daily. Hazrat Khalifatul Masih V[aa] himself cycles and exercises daily and this is an example to us all
- In order to stay in shape and reduce weight, we should avoid junk food and eat a healthy diet
- For preaching the teachings of Islam, our voices should be loud so that it should be clearly heard in a large gathering
- You should be concerned with your faith just like a mother is concerned with her child's well-being. The concern of one's faith is essential for the progression of belief
- The understanding of 'feeling' is a deep study. A piece of information might bring a glad tiding for an individual, however the same information might cause distress for another. Therefore, we should adopt other people's concerns and make their troubles our troubles
- We should read the news (newspapers) every day and should be aware of all the current affairs
- For the propagation of Islam, we should print pamphlets in the thousands and avail the Press as much as possible. Through this means the news of Ahmadiyyat would circulate and this would gain the eye of the public
- Observe righteousness in every action and ask Allah for help

The information provided in this section are points mentioned by Hazrat Khalifatul Masih V[aa] in his Friday Sermons.

For maximum benefit Ismael would urge readers to listen to Huzoor's Friday Sermons at www.youtube.com/mtaonline1.

OBEDIENCE TO AUTHORITY

By Ahmed Yakubu
Student of Jamia Ahmadiyya International Ghana

Before the ball is set rolling, I'd like to unequivocally, yet briefly, run through the rudimentary of the theme.

'Obedience', according to the Oxford Advanced Learner's dictionary, is a blind, complete, and unquestioning response to instructions; and 'authority' is the power to give orders to people. Hence, and obviously, these two definitions render as the meaning of the theme, thus obedience to authority means to utterly respond to orders without questioning.

This issue has been given a high degree of importance by the Holy Prophet[sa] to the extent that he said 'Listen and obey anyone in authority over you, even if he is an Ethiopian slave whose head is like a raisin'. This very wise saying of the Holy Prophet[sa] shuns and frowns at the fallacious perception or act of the public, that obeisance should only be paid to those leaders who drive opulent cars and sleep in luxurious homes; and as for my brother who seeks to administer and dispense justice, he is looked at as malignant. In reality, the inverse is the case. This means that regardless of the person's status or how he has been objectified by the masses, what belongs to Caesar must be given to Caesar.

Allah the Almighty has said in the Holy Quran:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ

'O ye who believe! Obey Allah and obey his messenger and those who are in authority among you.'
(The Holy Quran Ch.4:V.60)

The word 'obey', which has been repeated before the words 'Allah' and 'Messenger', has been omitted before the words '*those who are in authority*', in order to point out that obedience to the authority properly constituted by Law amounts to obedience to God and His Messenger. (See footnote of, Holy Quran, English Translation & Short Commentary, Islam International Publications Ltd., Tilford, UK, p.201)

Islam is a beautiful and perfect religion; it's not merely a religious scripture, rather a complete guidance for the whole of mankind in every aspect of their life. If we take a glance at the natural system of the world, we will clearly come to know that each object of this world is following a system, and the moment anyone puts these objects out of this system, destruction and catastrophe is the ultimate result. Imagine a bicycle going without a rider, a car without a driver and an aeroplane without a pilot. History of mankind bears witness to this fact that people came to a tragic end when they did not obey the authority.

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It must be made clear that obedience is done without considering your personal opinion and understanding, and without questioning. It must also be known to the subjects or the grassroots that obedience should not be achieved through dictatorship, oppression or tyranny. However, even if a person who used to, and still does, eat your left over food is given authority over you, then the moment he is by any means chosen as your leader, you should pay unconditional obedience to him with utmost loyalty. In obedience, there is no 'I do not like this work', 'do this for me before I obey', 'why not the other way round' etc. All these statements do not feature in obedience. The main character of obedience as stated in the Holy Quran is that *'we listen and we obey'*. Anything less is frowned at by the principles of obedience.

This has been described in the Holy Quran as a distinguishing feature of the believers, as it is said:

إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓاْ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَا

'All that the believers say, when they are called to Allah and His Messenger in order that he may judge between them, is only that they say, "We hear and we obey". And it is they who will prosper'.

(The Holy Quran Ch.24:V.52)

Doesn't it make it important enough for us that the subject under discourse has been directly linked with success in the above verse?
Dear readers, due to the immense relevance of this subject, we find this teaching to be a commonality in almost all religions of the world, though no religion institutes it as strongly as Islam.

The Bible says:
'Remind your people to submit to rulers and authorities, to obey them and to be ready to do good in every way.'

(The Bible, Titus, Ch.3:V.1)

It is not said 'in any way preferable to you or desirable to you' but instead says 'everyway', therefore if we are to check thoroughly and with diligence, we will return home realizing that most faiths completely disagree with disobedience to authorities.

At this juncture, it is beyond all rational doubt that no existing person with flesh and soul should by virtue of any circumstance or condition dare to portray any form of over-weaning attitude, whether in the presence or absence of his leader. Following this is not a desire or like. Rather it is a must, and incumbent.

PEER PRESSURE

Growing up in 21st Century Britain

When we were younger our parents generally chose our friends either by organising play dates or taking us to play school. But as we get older we choose our own friends in a different manner.

Our friends and our peers are usually people who are our age or close to it and who have the same interests and experiences. We make dozens of choices every day and influence each other's behaviour and actions. Often it has a good outcome as it is in our nature to listen and learn from one another.

Between the ages of 13-18 we all start to change, mentally and physically. We get facial hair and our voices start to break but we also start to think differently about many things. Some of us start to think of our future careers and others focus on the things that people in school and college think of as 'cool' like going clubbing, drinking, smoking and taking drugs. As Ahmadi boys and particularly we who are Waqifeen-e-Nau should not give in to peer pressure, we should also advise others to not follow those who are quite frankly, messing up their lives.

We all face problems in school and college where people ask us why we don't drink or why we don't smoke, gamble or take drugs. The answer to that is doing all this does a lot of harm to our bodies and our families. Yes, alcohol does have a few good attributes such as the medicinal purposes of it but the good attributes are heavily outweighed by the bad.

Also, gambling does have good characteristics as the winner gets a lot of money but the chances of that happening are outnumbered by the bad characteristics. The loser may lose a lot of money resulting in an obvious dire state but an addiction of trying over and over again.

Allah says in the Holy Quran regarding alcohol and gambling:

They ask thee concerning wine and the game of hazard. Say: 'In both there is great sin and also some advantages for men; but their sin is greater than their advantage.' And they ask thee what they should spend. Say: 'What you can spare.' Thus does Allah make His commandments clear to you that you may reflect.

(The Holy Qur'an, Ch.2:V.220)

Being influenced by our peers isn't always bad. Having people around us who are determined to do well at school or are passionate about

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positive things makes us more goal orientated by just being around them. People who drive us to do the best we can at school or sports are the people we should make our friends. We need our peers because they are the ones who we can be really open to about problems and ask them their opinion or ask them how to solve a problem. They are the best people to ask as they are around the same age as us and have most likely been through that problem.

To conclude, as Ahmadi children we should never give in to the negative forms of peer pressure. We should only befriend people who want only the best for us and who drive us to fulfil our potential, whether it be in studies or any other aspect of life.

Hasher Ahmad Mubasher is 15 years old and is a Waqif-e-Nau. He aspires to be a Missionary serving the Ahmadiyya Movement in Islam, and has memorized 3 parts of the Holy Qur'an. He is a keen football player and his favourite hobby is reading.

THE POWER OF PRAYER

By Adeel Shah

Don't Waste Your Breath, Say A Prayer!

The purpose of this article is to draw the attention of the readers towards small, daily prayers which can become a vital part of our lives. Read them. Understand them. Memorize them. Recite them. Don't waste your precious breath or free time! Just say a prayer!

Before I come to the prayers, there is a verse from the Holy Quran about prayers.

The Holy Quran States:
'Those who believe, and whose hearts find comfort in the remembrance of Allah. Aye! it is in the remembrance of Allah that hearts can find comfort.'

(The Holy Qur'an, Ch.13:V.29)

There are many short, comprehensive and extremely good prayers that we can memorise within minutes. Some of them have very few syllables. Such as,

وَقُل رَّبِّ زِدْنِي عِلْمًا ۝

O my Lord! Increase me in knowledge. (The Holy Qur'an, Ch.20:V.115)

There are six or seven syllables but a very powerful prayer. This prayer is often recited by many people who are preparing to do a challenge which requires the depth of their intellect. Can an adult grow more brain cells? A landmark study in late 1998 by researchers from Sweden and the Salk Institute in La Jolla, California, showed for the first time that some brain cells in mature humans may regenerate under certain circumstances. So scientifically it is also proven, but this can be activated easily by constantly praying to Allah for this to happen. Who knows? Only sky is the limit if we can fully activate the power of the Human brain.

A prayer that can be vital for a solution to any predicament imaginable is,

I am overcome, so come Thou to *my* help. (The Holy Qur'an, Ch.54:V.11)

This prayer is one that represents all Prophets who had to face the ferocious backlash of the nations they were sent to. Even though their victory was always practically guaranteed, however they still deemed it essential to offer their plea to God Almighty in this respect. Our spiritual levels cannot match those of the Prophets,

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therefore we obviously need the protection of Allah. The Promised Messiah[as] has said:

'No one can say that they will not be afflicted with any trial or tribulation. People should not consider themselves at rest. Challenging times can fall upon one unexpectedly. Who knows what will happen in the night to come?'
(The Importance of Taqwa, 4 May 1908, Malfuzat, Vol. V, p. 607)

We may have a lot of prayers or wishes that we would so happily want to be granted. You would be pleased to know that there is a prayer that gives a push to all of our requests in front of God.

رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ۝

Our Lord! Accept *this* from us; for Thou art All-Hearing, the All-Knowing (The Holy Qur'an, Ch.2:V.128)

This prayer was said by Prophet Abraham[as] after completing the construction of the Baitullah, otherwise known as the Ka'bah. Many of us will be performing duties or rendering services for the sake of Allah during the upcoming Jalsa Salana. Inshallah we will gain the rewards of our services, but there is no restriction in asking God Almighty for more reward.

God Almighty is the Only Being from Whom you can ask as much as you want and He will listen to everything that you say. It is then up to Him to accept those prayers that He feels are good for you.

Have you ever wondered if there is a prayer that sums up the perfect life and its purpose? You will be amazed to know that there are a few words in the Holy Qur'an which represent what all Muslims should try and achieve through the gift of life.

رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ
حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ۝

Our Lord, Give us good in this world as well as good in the world to come, and protect us from the torment of the Fire! (The Holy Qur'an, Ch.2:V.202)

It cannot be justified in a short paragraph, but this prayer is actually everything that a Muslim has to look for in his life. Obviously, you cannot lead a life of sin and just make this prayer so that you attain redemption. However, this prayer will somewhat divert your mind from doing wrong. It will make you a lot more responsible in your decision making. Eventually, the effects of this prayer shall have a positive influence over your life.

Are you proud of being a Muslim? Do you want to profess your belief to God? Although God is the being that knows what is in our hearts, do not waste your breath and proclaim your belief merely to yourself.

رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٨٤﴾

Our Lord, we believe, so write us down among those who bear witness. (The Holy Qur'an, Ch.5:V.84)

God Almighty recorded this prayer of the companions of the Holy Prophet[sa] who used to make this prayer with tears in their eyes whenever they saw God's message being revealed to him. During Jalsa, a lot of us will witness many spiritual and life changing experiences. Lots of things will happen that shall strengthen our belief in the task of the Promised Messiah[as]. What better prayer to recite during such a period?

We should always pay salutations to the Holy Prophet[sa] by saying Durood Shareef whenever we have the opportunity. Needless to say there are many Ahadith which support the importance of Durood, one of them being from Tirmidhi in which it is stated that the Holy Prophet[sa] said:

On the day of Judgement, the person closest to me will be the one who has sent the most Darood unto me.

We should try to continuously invoke blessings with the words the Holy Prophet Muhammad[sa] himself taught us and through other means also. One couplet that we should recite is part of the Qaseeda, which was written in praise of the Prophet[sa] by Hazrat Mirza Ghulam Ahmad[as]:

يَا رَبِّ صَلِّ عَلَى نَبِيِّكَ دَائِمًا
فِي هَذِهِ الدُّنْيَا وَ بَعْثٍ ثَانِ

O My Lord, Salutations be upon thy Prophet for eternity; both in this world and in the hereafter.

Although we cannot say which prayer is more important because all prayers are equally important, it is still necessary to say that we should constantly ask for forgiveness from God Almighty by reciting Istighfaar.

أَسْتَغْفِرُ اللهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَ أَتُوبُ إِلَيْهِ

I seek forgiveness from my Lord for all my sins and I turn towards him.

The reason why this prayer should be recited as often as possible is simply because we are mere human beings, we are weak and are prone to make mistakes. At times, we cannot keep count of what we are doing wrong. Therefore, this prayer is the best way to try and erase our sins of the past. The best thing is, that it is such a short prayer, and most of us know it anyway. All that is needed is remembering to recite it whenever we get the opportunity.

Photo by Alaaeddin H
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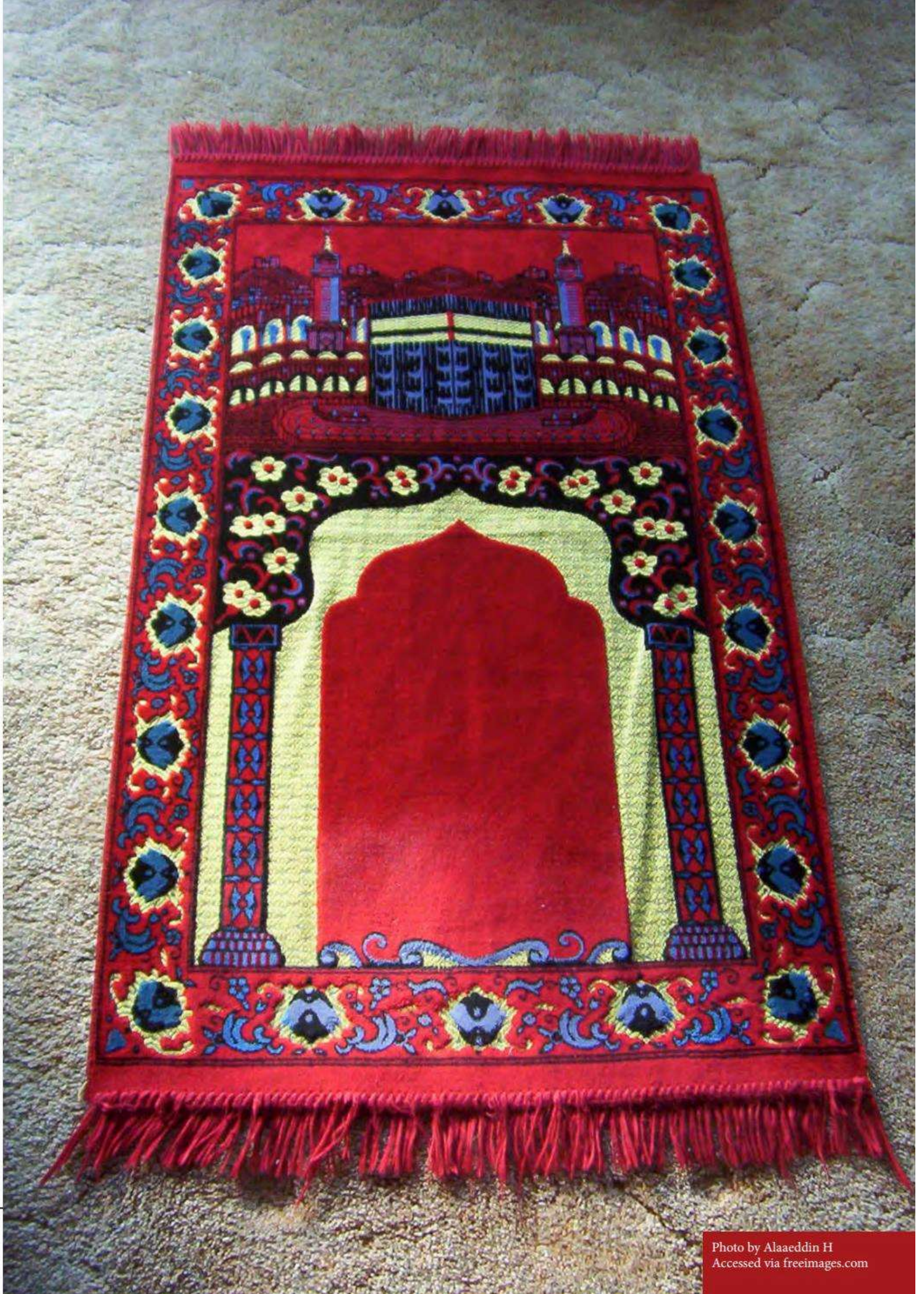
AN *ENDLESS* CYCLE

By Syed Taaley Ahmed

We're used to the cycle now. Charlie Hebdo publishes an outrageously provocative front cover; the religious react with varying levels of fury; Twitter burns and the western media publishes a spew of comment pieces defending the magazine's right to free speech.

The latest incident occurred earlier this year, when the cartoonists drew God in the most mocking and perverse style. Let's be clear from the outset - from the Islamic perspective, there is no punishment for blasphemy in the Qur'an. In fact, the scripture broaches the subject repeatedly and in each case demands only a peaceful response from believers: 'When you hear the Signs of Allah being denied and mocked at, sit not with them until they engage in a talk other than that.' (Holy Qur'an, Ch.4:V.141)

The message is simple - if someone sets out to offend your beliefs, don't pay them any attention until they change the subject. Nothing more, nothing less. Moreover, when the Prophet of Islam, Muhammad[sa] was insulted within his own lifetime, he would never seek revenge - even when the culprits were within his power. In one instance, Abdullah bin Ubay bin Salul publicly derided the Prophet[sa] in the worst terms, but his only response was to forgive and act kindly towards Abdullah. So certainly, every right-minded Muslim will join me in condemning the abhorrent violence and unruly protests which followed previous anti-Islamic cartoons.

However, this does not absolve the media and public figures from acting responsibly. Islam certainly permits constructive criticism of one another's ideas, but why can't these debates be delivered in polite and decent terms? In a civilised society, must we amplify, publicise and celebrate the voices of those who only wish to offend in the crudest manner?

No less than the former Guardian journalist, Glenn Greenwald, pointed out in The Intercept after the last cartoons of Muhammad[sa] were widely published how anti-Judaism cartoons of Moses, the Torah and other Jewish symbols would never be tolerated by the mainstream press. In fact, many European countries have

Photo by Claude TRUONG-NGOC
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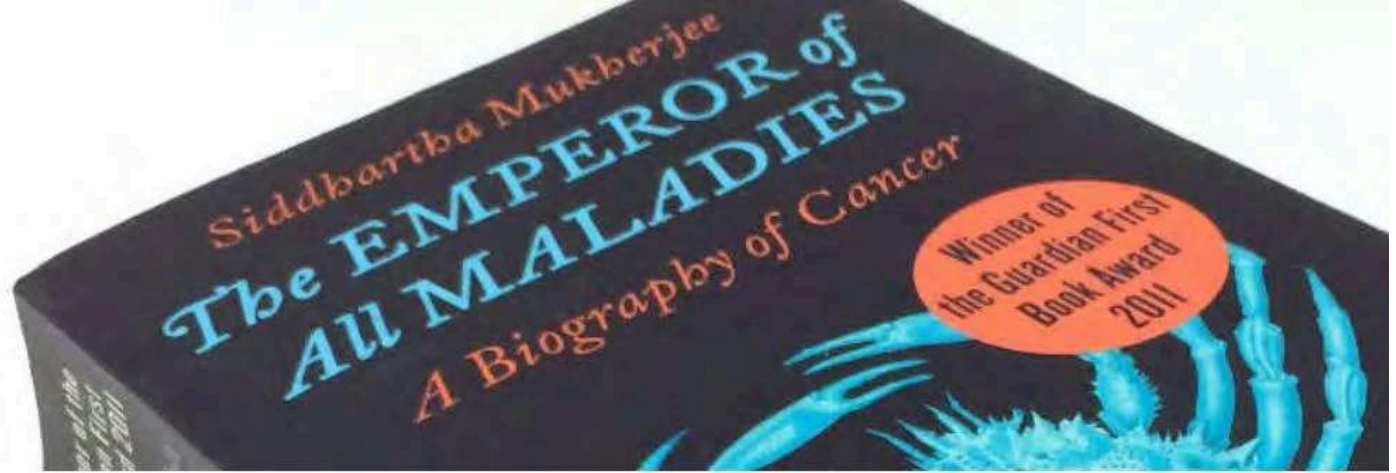
such strict anti-Semitism laws that even making remarks in the name of satire can land you in jail - just ask French comedian Dieudonne M'bala M'bala who was rightly sentenced to two months in prison by the Belgian government in November. Even here in the UK, we have laws that limit free speech. We can be sued for libel or imprisoned for hate speech.

Last year, The Pope commendably called for calm on the free-speech debate and noted 'If you swear at my mother, expect a punch'. For so many, Muhammad[sa] is a more beloved figure than any other, a symbol of hope. As I have already said, Islam only advocates a peaceful response to insults, but nevertheless a minority of foolish and enraged Muslims lose all control. So what good has this abuse of free speech ever achieved? Each instance upsets millions of Muslims in the UK, dozens of Muslim countries abroad and subsequent violent protests in the Muslim world - which I have already absolutely condemned - lead only to death and destruction. We claim we are civilised, we dream of world peace, we teach our children to say nothing at all if they have nothing good to say, but these words and drawings spread only chaos and unrest.

By printing and promoting the cartoons, we have gained no advantage. We have only increased tension and distrust on both sides and have seen anti-Muslim sentiments become ever more mainstream, ever more common, ever more acceptable, to the point where Donald Trump is being cheered by millions of Americans for boasting of how he will ban Muslims from entering the country. So perhaps next time some previously obscure publication decides to courageously insult the religious beliefs of an underprivileged minority - or anyone else - perhaps the mainstream media can take a leaf from Muhammad's[sa] book: don't pay any attention to them until they change the subject. Nothing more, nothing less.

Syed Taaley Ahmed is a Waqif-e-Nau residing in the UK. He achieved a Masters Degree in Journalism and is currently serving the Jamaat in the Central Press & Media Office.

'When I began writing this book, in the early summer of 2004, I was often asked how I intended to end it. Typically, I would dodge the question or brush it away. I did not know, I would cautiously say. Or I was not sure. In truth, I was sure, although I did not have the courage to admit it to myself. I was sure that it would end with Carla's relapse and death.'

Carla Reed was a thirty-year-old kindergarten teacher from Massachusetts, USA and the mother of three young children. On the morning of 19 May 2004 she developed a severe headache; not the usual headache, but the type that tells you that something is not right. She had been feeling unusual for nearly a month. Eventually her situation was such that from being an active and energetic teacher she began to get extremely tired from walking the flight of stairs at home, to the extent that to get from one room to the other she would have to crawl along the floor, unable to stand up.

Carla and her husband began to see a general physician and a nurse over the course of four weeks, however throughout the time she was not diagnosed with anything. Upon demanding a blood test she and the practitioner were bewildered. 'Watery, pale, and dilute, the liquid that welled out of Carla's veins hardly resembled blood.'

The author got to know of Carla's case on 21 May. Whilst driving down the highway on his way to work his beeper informed him that Carla Reed's diagnosis was leukemia.

Mukhrjee, at the time, was an oncologist in training. However his education and preparation could never have prepared him enough to face the reality in this training program. The emotions that come with the all-consuming presence of cancer are demanding. If the physicians succumb to the realities of cancer then the patients would most surely find themselves as the author puts it 'obliterated'.

However, this book is not just the story of Carla. It is the story of many Carlas, in fact millions upon millions of Carlas who day in and day out are facing the emperor itself: Cancer.

This book is a must-read for all such people interested in oncology, cancer-research or the related sciences. It explicitly talks about the various types of cancers, ranging from breast cancer to leukemia, from Hodgkin Disease to brain cancer. Spanning 470 pages of thorough research and covering 2 millennia it would be difficult to believe if the author had left any part out of the biography of cancer.

The author explains to us, quite literally, the biography of cancer and how it has affected humanity since time immemorial. From the very first works on cancer found in the documents of the Egyptian physician,

THE EMPORER OF ALL MALADIES

BOOK REVIEW BY QAASID MUIN AHMAD

Imhotep (2625 BC), who talks of a disease that cannot be pronounced due to being written as a hieroglyph but as having 'no cure', to the remarkable services rendered by the many physicians among which is the notable name of Sidney Farber.

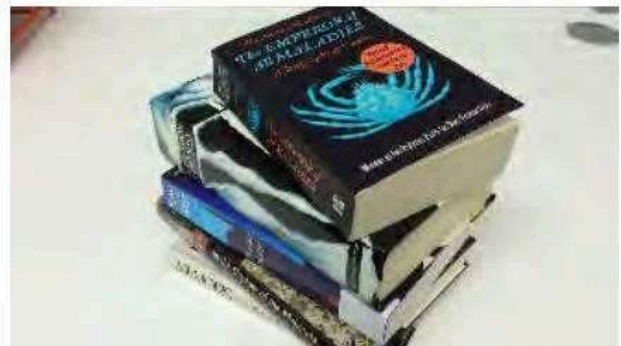
The book emphasises the importance of cancer-research in the modern day and also very clearly explains the research of the past hundred or so years since the various forms of cancers as we know them today have been discovered.

Mukhrjee, from the outset, clarifies that cancer is not the name of one single disease, but many! Everything is sub-categorised under cancer, however the common denominator among all cancers is this: the abnormal growth of cells.

Although cancer has become what some may think a very complex field (and no doubt it is), however a close study of this book will provide you with not only the basic knowledge on cancer, but also a breath of fresh air for even the medical, surgical and radiation oncologists.

Mukhrjee tells us about the effects of treatment with radiation and says that although it can be cancer-curing, it can be cancer-causing at the same time. He takes us back 70 or so years ago when researchers in cancer sacrificed their health and lives for the sake of cancer research whilst studying the cure for cancer through x-rays.

He also narrates the story of AIDS and in doing so narrates how in March 1981 doctors in New York reported eight cases of an unusual form of cancer among men called Kaposi's sarcoma. This disease, however, was not new. It had been recognized as a slow-growing tumour that crept up on elderly Italian men. All of the eight men were homosexuals and between June and August 1981 many signs of this disease triggered among men. The common factor among them, apart from being homosexual was the complete collapse of the immune system. Some called the disease the 'gay compromise syndrome' while other named it GRID (gay-related immune deficiency), or more cruelly, 'gay cancer'. Eventually in July 1982 it adopted its modern name, acquired immune deficiency syndrome (AIDS).

The summary of this book, I found, can be taken from the following one-liner:
'This War on Cancer may be best "won" by redefining victory.'

SHOW MERCY
TO MANKIND

The one who shows mercy shall be shown mercy

The Promised Messiah[as] said:

'Sheikh Saadi[rt] wrote that once a king who suffered from an illness asked Sheikh Saadi[rt] for prayers so that he may be cured. Sheikh Saadi[rt] said to the king, there must be so many innocent people amongst those whom you have imprisoned. What effect will my prayers hold in front of the prayers that the innocent people are making against you? The king immediately released the prisoners and was cured of illness. Hence, if one has mercy on the people of God, then God also shows mercy.'

(Malfuzat Vol. 9 p. 369, Additional Nazir Isha'at, 16 Gressenhall Road, London, SW18 5QL, UK)